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no more be heard in any land, "liberty will be proclaimed to the captives, and the opening of the prison doors to them that are bound." The spirit of malevolence will be vanquished, its power will be broken, and its operations demolished. The order and beauty of the celestial system will be restored. "Holiness to the Lord" will be inscribed on all the implements and employments of mankind. For thus saith the voice of Him who sits on the throne of the universe, "Behold, I make all things new, I create new heavens and a new earth, and the former shall not be remembered nor come into mind. Be ye glad, and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy, and the voice of weeping shall no more be heard in her, nor the voice of crying."

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#### WAR AND COMMERCE.

The following paper is extracted from Franks & Co.'s "Commercial Traveller" of December 12, 1842.

We are not enrolled members of the Peace Society, but we cordially detest WAR, as at once inhuman, unchristian, and impolitic. How far nations, under all circumstances, are capable of avoiding this tremendous evil, without incurring other evils greater than itself, is a question we are not at present prepared to discuss; but we think it next to impossible to prove that any nation has ever gained any thing by war, save that very useless and intangible thing called GLORY; and that in nineteen cases out of twenty, war is not the result of any sort of necessity, but of human ignorance, pride, selfishness, ambition, the lust of power, and barbarity. We are not writing as politicians, for, although we are not without a political creed, in our commercial capacity we are of no political party. We look upon war as the deadliest enemy of commerce, and of human industry in all its forms, and we believe that commerce and the arts are so far necessary to national prosperity, that no people can be great, prosperous, and happy, without them.

Egypt is celebrated among ancient nations for carrying every thing to perfection, and it is certain that in that country, at a very early period, the utmost attention was paid to commerce. By means of this the Egyptians became numerous, rich, and powerful, and their cities, for magnificence and abundance, were the glory and the wonder of the world. For centuries past Egypt has been more or less the theatre of war, or subject to a war-loving power, and has become proportionally poor, miserable, and despised.

The Phœnicians, though possessed of a mere strip of land on the coast of Asia, and surrounded by warlike nations, by attending to commerce, became the objects of general admiration. Their two principal ports, Tyre and Sidon, were the warehouses of the world, and both David and Solomon considered their friendship of great importance. Had they continued a peaceful and industrious people, they might have retained their nationality and greatness to the present moment; but they became the rivals and enemies of other nations, raised fleets and armies to defend themselves, and to commit aggressions, and at length were all but annihilated.

Ancient Carthage was a colony of Tyre, and by commerce and the arts of peace, rapidly rose to the greatest wealth and power; but power brought with it the desire of conquest, and although for a time her fleets and armies were invincible, and her dominions were vastly increased, she at length fell by the more powerful arms of Rome, and, like Tyre and Sidon, has been blotted from the list of cities. She reached her highest elevation by trade and commerce, and was humbled, and finally destroyed by war.

Solomon was a man of peace, and throughout his reign commerce was cultivated by his subjects with the utmost assiduity, and it is said that "he made silver in Jerusalem as stones, and cedars as sycamores, that grow in the plains." His vessels sailed to Ophir and Tarshish, and the profit arising from this commerce was immense; for, we are informed, that but one voyage to Ophir produced 450 talents of gold, a sum equal to two millions and a half sterling. After his death, the history of Palestine is little else but a history of its wars, both foreign and domestic,—of its famines and captivities,—and finally of its entire subjugation to the Romans,—of the destruction of its cities, and the dispersion of its inhabitants over the face of the whole earth.

Both Venice and Genoa rose by the enterprise of their merchants, until they became rich and mighty republics; but jealousy of each other roused in both a warlike spirit, and this at length became the source of their destruction. We might instance many other states and kingdoms, which, by cultivating commerce, the arts of peace, and the social virtues, have become prosperous and happy, but which have also become poor, oppressed, and all but annihilated by war.

It may be said that Great Britain has prospered through the wars in which she has been engaged; but we deny it altogether. She has gained nothing which she might not have gained by peaceable negotiation, or which is not more than counterbalanced by what she has lost in gain-

ing it. She has sacrificed hundreds of thousands of valuable lives, and made tens of thousands of widows and orphans. She has brought upon herself a debt of eight hundred millions sterling,—a burden which will overpress all the springs of her industry for ages to come. She spent one hundred and forty millions in war with her North American colonies, and after all lost what she sought to humble and retain, and incurred the enmity of those whom it was her interest to cherish and conciliate. This is a subject to which we may return on a future occasion. In the mean time we would call on every man who wishes well to his country, to scout the figment which invests WAR with GLORY, and to denounce it, as in most cases, a heinous sin, and in all as an unmingled calamity.

“WAR.—It appears from authentic documents which Mr. Allison has collected, that, from the commencement to the close of the revolutionary wars, the levies of soldiers in France exceeded four millions, and that not less than three millions of these, on the lowest calculation, perished in the field, the hospital, or the bivouack. If to these we add, as we unquestionably must, at least an equal number out of the ranks of their antagonists, it is clear that not less than six millions of human beings perished in warfare in the course of twenty years, in the very heart of civilized Europe, at the commencement of the nineteenth century of the Christian Era. But even these stupendous numbers give us no adequate conception of the destruction of human life directly consequent on the wars of the revolution and the empire. We must add the thousands who perished from want, outrage, and exposure, and the hundreds of thousands who were subsequently swept away by the ravages of that pestilence which took its rise amid the retreat from Russia, and the crowded garrisons of the campaign of 1813, and for several years afterwards desolated, in succession, every country of Europe. And even when we have summed up and laid before us, in all the magnitude of figures, the appalling destruction of life here exhibited, we can still gather only a faint and remote conception of the sufferings and evils inflicted by this awful scourge. Death in the field is among the smallest of the miseries of war; the burned villages—the devastated harvest—the ruined commerce—the towns carried by assault—the feeble and the lovely massacred and outraged—grief, despair, and desolation, carried into innumerable families—these are among the more terrific visitations of military conflicts, and the blackest of the crimes for which a fearful retribution will one day be exacted at the hands of those who have provoked, originated, or compelled them. \* \* \* Historians rarely tell us of the privations suffered—the diseases engendered—the tortures undergone during a campaign; still less of the vices ripened—the selfishness confirmed—the hearts hardened by this ‘temporary repeal of all the principles of virtue.’ They do not speak of the ties broken—of the peasants ruined—of the hearths made desolate—of grief never to be comforted—of shame never to be wiped away—of all the burden of abiding affliction brought upon many a household—of all the nameless atrocities, one of which in peaceful times would make our blood run cold, but which in war are committed daily by thousands with impunity.” *Westminster Rev.*